entered into Indian Islam through the influence of the puritan Wahabis of Arabia. It is interesting that there should have been controversy as to whether the name of the Emperor of India or the Caliph should be used in the prayers. Those who took the latter view were naturally anti-British. As we shall see, the fanaticism was often retained and the anti-British feeling discarded. Both Hindus and Muslims took part in the Mutiny. In the earlier days of British rule it was the Muslims who were especially hostile, as was to be expected of a conquered ruling race. A writer signing his name "Carnaticus" remarked in the *Asiatic Journal* of 1821: *"Divide et impera* should be the motto for our Indian administration/' and Lieutenant Coke likewise pronounced that "our endeavour should be to uphold in full force the (for us, fortunate) separation which exists between the different religions and races; not to endeavour to amalgamate them." Both he and Elphinstone (in a minute of May I4th, 1858) agree with the principle of "divide and rule." Then it was the Hindu who had to be cajoled. Lord Ellenborough wrote in 1843: "I cannot close my eyes to the belief that this race (Mussulmans) is fundamentally hostile to us and therefore our true policy is to conciliate the Hindus." Again, in reference to the plan to restore the gates of the temple at Somnath, he remarks: "Hindus, on the other hand, are delighted. It seems to me most unwise, when we are sure of the hostility of the one-tenth, not to secure the enthusiastic support of the nine-tenths which are faithful."

The abolition of Persian led to a divergence in education between the two corrfmunities. The Muslims held themselves aloof from the new English education. Preference was given by Lord Hardinge in 1844 to those with Western education, and this led to Muslims being ousted from Government posts and their places being filled by Hindus. The Mutiny turned out to be more disastrous for Muslims than Hindus. The